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of our race as well as the invention of the Mergenthaler machine. The records of aboriginal industry contained in Mr. James's valuable pages fully justify such a belief.

Alexander F. Chamberlain.

Schriften der Schweizerischen Gesellschaft für Volkskunde, II. KINDER-
LIED UND KINDERSPIEL IM KANTON BERN. Nach mündlicher Ueber-
lieferung gesammelt von GERTRUD ZÜRCHER. Zürich, 1902. Pp. 168.

This book contains nothing but what was obtained from oral tradition. All the matter recorded is known to have been used by children or by adults having to do with them, and vouched for by the children. Miss Gertrude Zürcher, the author, was stimulated to this work by attendance upon the lectures on folk-lore given by Professor Singer at the University of Bern, and her book is a careful and valuable compilation. The data recorded were all collected within the limits of the Canton of Bern, and number some 1100 items, — lullabies; children's prayers and blessings; prayers to St. Nicholas; charms; jest-rhymes; finger-plays; "ride-a-cock-horse" rhymes; marching and dancing songs; rain and snow songs; "what the bell says;" New Year's and carnival songs; out of school; animal rhymes; about food and clothing; dialogues, railleries, topsy-turvies; chain-rhymes: "counting-out" rhymes; satirical verses, street cries, parodies; secret languages, misplaced accents, exercises in talking quick; rhymes and songs of adults used by children; plays and games. From this list it will be seen that the collection is quite complete. Proverbs the author has omitted because "children, although they may know them, hardly use them." A few proverbs used in connection with children are given on page 5. All rhymes of which the authors are known (except a few in which time has wrought notable changes) are also not included. The innumerable variants of the chain-rhyme "Joggeli wott ga Berli schüttle," and the riddles are not exhausted, since Dr. Zahler is making a special study of them. Special descriptions of plays and games are given only when they deviate from the account given in Böhme's *Deutsches Kinderlied und Kinderspiel* (Leipzig, 1897). The absence of "bark-loosing" rhymes is explained by the fact that, although the making of willow whistles is a favorite pastime, the "bark-loosing" rhymes do not seem to occur (p. 6).

In the children's prayers St. Nicholas appears as Sami (Sämi, Santi) Chlous, Santi Niggi Näggi, Zantiggelous (p. 15). The charm for something in the eye: —

Bösi Frou, hinder em Oug,
Mach mer ds Böse us em Oug

is interesting, as is also beginning of another conjuration, "Häxli hinder em Hag." The rhyme for the rising fog: —

Stoubnäbel, Hilbibrand,
Gang du i dys Franzoseland

reminds one of our familiar "Rain, rain, go to Spain," etc. The following alphabet rhyme is worth citing here: —

A, b, c, d, e,	P, q, r, s, t,
Der Chopf tuet mer weh,	S'isch wider guet, juhé,
F, g, h, i, k,	U, v, w, x,
Der Dokter isch da,	Jetz fählt mer nix,
L, m, n, o,	Y, z,
Jetz bin i froh,	Jetz gah-n-ig i ds Bett.

Of secret languages the most common are the B (inserting b after every vowel and then doubling the vowel), Re (every syllable said up to the vowel and then re added), and Adi (for every vowel adi is substituted) languages. Among the verses of adult origin current among Bernese children is this (with several variants): —

Mein lieber Lulu,
 Geh nicht zum Zulu.
 Geh nicht zum schwarzen Mann nach Afrika:
 Sie werden schiessen
 Mit Pfeil und Spiessen,
 Dann ist mein lieber Lulu tot.
 Mein lieber Lulu
 Ging doch zum Zulu,
 Ging doch zum schwarzen Mann nach Afrika.
 Sie haben geschossen
 Und Blut vergossen,
 Nun ist mein lieber Lulu tot.

The music of this and a number of other songs is given on pages 159–168.

On page 125 occurs the game “Die Nonne von Ninive.” America is the topic of a song (p. 114) beginning —

Jetzt ist die Abschiedsstunde da,
 Wir reisen nach Amerika.

This book is but one of the good results of the great activity of the folklorists of Switzerland. What the author says of the need for collecting data with all possible diligence and reasonable haste applies to America as well as to lands in the Old World (p. 4): “The present high-tide of children’s books will, unless it is gathered now, cause in ten or twenty years the irreparable loss of much folk-lore.” Now is the time to collect ere the golden opportunity is past.

A. F. C.

UEBER WAHNIDEEN IM VÖLKERLEBEN. Von Dr. M. FRIEDMANN, Nervenarzt in Mannheim. Wiesbaden: J. F. Bergmann, 1901. Pp. 203–305. (Nos. VI.–VII. of “Grenzfragen des Nerven- und Seelenlebens.”)

This essay by a psychiatrist is interesting to students of folk-lore, since it deals with popular delusions, epidemics of thought, hypnotic, ecstatic, and hallucinatory phenomena in religion, politics, society. Among the topics treated of are: the Dreyfus affair, the rise of Mohammedanism, the Crusades, the so-called Pai-Marire religion of the New Zealand Maoris, the Anchorite movement in Egypt, the European witch-persecutions, the Dutch tulip mania, the Law episode, the anarchist movement, mysticism ancient and modern, Mahdism in the Sudan, the Salvation Army, Russian sects (Skopzi, etc.), murderous sects of India (Thugs), Malay “running